CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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UNITARIAN EXPOSITOR—No. V.

From the Christian Disciple.

Of the texts which are thought to contain the application of the title God to Christ, the first we shall examine is the 28th verse of the 20th chapter of John.—"Thomas answered and said unto him my Lord and my God!" This is one of the passages adduced by the orthodox to show that the "New-Testament gives to Christ the appellation of God, in such a manner as that, according to the fair rules of interpretation, only the supreme God can be meant."* We beg of our readers to reflect for a moment on what they are here called upon to believe. Thomas, as a Jew, must have been well instructed in the nature of the divine being; he must have known that God was an infinite, eternal, invisible spirit. He was well assured too, that his master was a man; nobody, we take it, will doubt that; and he was suddenly brought from entire incredulity in the resurrection of him whom he knew to be a man, to acknowledge him as his God. And this sudden and violent conversion, this conviction that a man was God, was brought about by what means? By his having an opportunity to satisfy himself by his bodily senses of sight and touch, that it was in truth his master, who had a few days before been crucified, that now stood before him. Did he believe that the Supreme Being had suffered on the cross? Did he believe that he was in the immediate presence of his God? If he did, he was wonderfully composed on the occasion. If Thomas, in fact, applied the title to our Saviour, we must acknowledge that he used the word either in the highest or in an inferior sense. If in the latter, no Unitarian would object to the interpretation; if in the former, then it follows that Thomas, being satisfied that the person whom he addressed was indeed his master whom he had known to be crucified, believed in consequence that this person was God; or, in other words, his conviction that his master was the unchangeable God, was founded upon his conviction that he had died and risen again. It may, perhaps, be contended that Thomas was not only instantly convinced that Jesus was God, but that, at the same moment, he obtained a clear insight into the doctrine of the two natures, and into those reasonings and distinctions by which it is proved that the sufferings of the being who was God, were not the sufferings of God. To this we do not think it necessary to reply otherwise than by stating the fact, that the doctrine of the hypostatic union was not clearly understood till it was definitively settled by the Council of Ephesus, A. D. 431. We think this is sufficient to render it altogether improbable that Thomas was acquainted with this doctrine; and, consequently, if he believed that Christ was God, in the highest sense, the only sense which can avail the trinitarian, he must have believed that God, properly speaking, had died and risen again. It seems to us then necessary to conclude, from the nature of the case, either that the words of Thomas are an exclamation, or that the title God is applied to our Saviour in an inferior sense. It is of little consequence which solution is adopted; but we feel it of great importance to free an apostle from what we should consider so heavy a charge, as that of calling one who had been tempted, had suffered and *died*, the infinite Jehovah.

We will next turn to Hebrews, i. 8. 9.: "But unto the Son, *he saith*, Thy Throne, O God, *is* forever and ever: a sceptre of righteousness *is* the sceptre of thy kiogdom: Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with thee oil of gladness above thy fellows." Of this passage, we have already given an explanation;† but if any one is not satisfied with the interpretation there given, and still thinks the words are addressed to a being who is God in the highest sense, we must ask him if he thinks the Supreme God has *fellows;* if there is a God superior to the Supreme God? It is very clear that there is a being superior to him who is addressed in this passage; and, however others may feel, we do not ourselves like to hold a contradiction in terms; we find it necessary to believe, that he who has been exalted by his God 'above his fellows' is not the Supreme Being.

These two are the only passages in the New-Testament in which we conceive that it can be maintained with any plausibility that the title *God* is applied to Christ. Others, indeed, are adduced by trinitarians, but we think, and shall hereafter endeavour to show, that the application is incorrect. In the interpretation of these two, it would seem, that our opponents had forgotten the fact which we stated in our last, that in Scripture language, the title God, is not confined to Jehovah. They have insisted that because Jesus Christ is called God, he must be possessed of supreme divinity. We believe that they may be called Gods "to whom the word of God came."

* *Professor Stuart's Letters, p. 57, 2d. ed.*

† *Chr. Dis. V. II. p. 48.*——[See *Christian Register, No. 16. p. 61.*

Extracts from the Lectures of W. J. Fox, on the corruption, revival, and future influence of *genuine christianity.*

LECTURE ON UNITARIANISM.

Zech. xiv. 9.

In that day shall there be One Lord, and his name One.

The doctrine of the divine Unity is of immense importance. It is the soul of Judaism, the foundation of christianity, the noblest discovery of reason, the glory of revelation, the centre of religious truth, the antidote of infidelity, the death blow of idolatry, the spring of reformation, the guiding star of free inquiry, the companion of liberty, the parent of piety, the source of light in the mind and goodness in the heart, and the inheritor of supreme dominion over faith, to which it is directed by prophecy, and will be conducted by providence, in all nations.

There can be but one God. It is impossible to associate a correct notion of the attributes of Deity with a plurality of possessors. An absolute monarch can have no coadjutors. Omnipotence, infinity and eternity, can neither be a divided portion, or a common inheritance. The admission of one omnipotent excludes that of a second omnipotent; of one infinite that of a second infinite; and one eternal and uncaused being that of another eternal and uncaused being: all addition or multiplication of divine persons is precluded by the very idea of God, who must be the sole possessor of absolute perfection.

The divine unity is not a barren speculation, or a solitary truth. This single proposition, standing as the representative of its kindred truths and genuine consequences, is the substance of christianity. It is the sun in the firmament of religious knowledge; inferior doctrines are bound to it, as by the attractive power of nature; they shine in its light, and round it revolve in harmony. It would not be difficult by fair argumentation to trace this affinity: but without entering on so wide a field, we would observe that Scripture has blended the Divine Unity with whatever it has declared of most importance in faith or practice:—with the fatherly character of God; "to us there is one God, the Father;" "one God and Father of all, who is above all, and through all, and in you all:" with his unrivalled goodness; "Why callest thou me good? there is none good but one, that is God:" with the limited and temporary dispensation of Judaism; "Hear, O Israel, the Lord our God is one Lord:"—with the universality of Christianity; "The Lord shall be king over all the earth. In that day shall there be one Lord, and his name One:"—with the certainty of prophecy; "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:"—with divine homage; "Thou shalt worship the Lord thy God, and him only shalt thou serve:"—with the mission of Christ, and eternal life; "This is life eternal, to know thee, the only true God; and Jesus Christ, whom thou hast sent:"—with the impartiality of the divine dealings; "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also, seeing it is one God:"—with the mediation of the man Christ, and the universality of salvation; "There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all:"—with the summary of our duty; "There is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is better than all whole burnt-offerings and sacrifices:"—with the abhorrence of oppression, injustice and unkindness; "have we not all one Father? and hath not one God created us?"—with the glowing language of devotion; "Now unto the King eternal, immortal and invisible, the only God, be honour and glory forever and ever!"* Let not, then, the suspicion be harboured, or the charge adduced, that we over-rate this tenet, for we only follow the leading of Scripture in raising it to the highest elevation.

The discussion of Unitarianism has been much embarrassed, and its cause injured, by its being mixed up with the private opinions of its friends. There is gross mistake, or wilful injustice, in reckoning whatever is held by certain Unitarians essential to Unitarianism itself. Dr. Price was an Unitarian as well as Dr. Priestly: so is every worshipper of the Father only, whether he believe that Christ was created before all worlds, or first existed when born of Mary. There are certain doctrines which we agree in asserting, and others commonly held which we deny. While such passages as the following remain, to each of which might be added a number of similar declarations, we cannot admit the doctrines to which they are opposed, of a Trinity, the equality of Christ with the Father, imputed sin or righteousness, &c. "There is none other God, but one." "Thou shalt have no other gods before me." "My Father is greater than I." "The head of Christ is God." "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." While, on the other hand, the notions of Christianity which prevail amongst us, of the proper unity, benevolent character and sole claim to worship, of God, the Father; the mission of Christ for the salvation of the world; the necessity of holiness alone for obtaining the divine favour; and a resurrection to impartial judgment, are not only scriptural in each particular, but, combined, present the greatest outline of New-Testament teaching.

"I am the first, and I am the last, and besides me there is no God." "God is love." "The hour cometh, and now is, when the true worshippers shall worship the Father." "He anointed Jesus of Nazareth with the holy spirit and with power." "The Father sent the Son to be the saviour of the world." "The grace of God, which bringeth salvation to all men, hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." "Therefore we both labour and suffer reproach because we trust in the living God, who is the saviour of all men." "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad."

This is Unitarianism. Can it be false? Then what becomes of Scripture, for in its very terms, without perversion, are all the doctrines of Unitarianism expressed, and those denied to which they are opposed! Where this is the case, to those who admit the authority of the New Testament, controversy is at an end. Statement is proof; declaration is demonstration; and Unitarianism becomes indentical with Christianity. Its refutation is that of Scripture and of reason. It is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." And what shall dismantle such an edifice? Will the breath of man blow it down? Shall it totter beneath the thunder of excommunications? Will it be fired by those flames of inquiry in which perish the wood, hay and stubble of human invention? Will it fall in the storm, or moulder with age? No. It is immutable truth: a building of God; eternal as the heavens: like them bidding defiance to human hostility; and like them too, shedding benignant influences on the vain assailants.

* 1 Cor. viii. 6; Ephes. iv. 6; Matt. xix. 17; Deut. vi. 4; Zech. xiv. 9; Isaiah xlvi. 9, 10; Matt. iv. 10; John xvii. 3; Romans iii. 29, 30; 1 Tim. ii. 5, 6, Mark xii. 32, 33; Mal. ii. 10; 1 Tim. i. 17. The word "wise" is omitted, according to the corrected text of Griesbach.

DUHOBORTSI, OR RUSSIAN QUAKERS.

From Pinkerton's Account of the different sects of Russian dissenters.

"From among the common peasants, of Russia, who are in general not only illiterate, but strongly attached to the external ceremonies of religion, there sprung up all at once a sect, in the middle of the last century, that not only threw aside all the ceremonies and rites of the Greek Church, but who also rejected baptism and the Lord's Supper.

A sect of this description could not long remain unnoticed, or be secure from molestation, both by their neighbours and by government, especially as both were unacquainted with their principles. Accordingly they suffered from all quarters continual persecution, being constantly exposed to reproach, and not unfrequently to imprisonment. In their intercourse with their neighbours, they endured the most abusive language, and other insults; and all were ready to construe every action of their lives in such a way as to point them out the disturbers of the public peace, and as the offscouring of society.

The higher departments of government judged of them according to the reports of the lower departments; and hence many of them were sent into exile, as if they had been the worst of criminals. In this manner the persecution of the Duhobortsi continued, with few intermissions, until the reign of the humane and peaceable Alexander I.

In 1801, the senators *Lopuhine* and *Neledinskoy*, being sent to review the state of affairs in the government of the Ukrain, were the first who represented these people to the emperor in a true light. According to their representations, his Majesty granted the scattered Duhobortsi permission to remove from the governments of Ukrain and Malo-Russia, and to settle at a place called *Moloshinia Vodi*, in the government of Tauria. Here the Duhobortsi formed two settlements in 1804, and their brethren from the governments of Varonge and Tauria were also permitted to settle along with them.

The name Duhobortsi was already given to this sect in 1788, probably by the then Archbishop of Ekaterinoslav *Amvrosi*, who, by this designation, no doubt intended to point out the heresy contained in their doctrines; for *Duhoborets* literally signifies, a *wrestler with the spirit.* Formerly they were called by government *Ikonobortsi*, on account of their rejecting, with other things, the use of pictures in their worship. But the Duhobortsi call themselves *Christians*, and all other people they denominate *men of the world.*

The origin of this sect is altogether unknown to its present members; for they are in general illiterate, and they possess no written history of the founders of their sect. Their traditionary story affirms that they are the descendants of Shadrach, Meshach, and Abednego, who suffered for not falling down to worship the golden image of Nebuchadnezzar. No doubt they intend to intimate by this, that they not only suffer but are willing to suffer, rather than worship the *Ikons*, or observe the external rites and ceremonies of the Greek Church.

The Duhobortsi, till of late, had been very much scattered in different parts of the Empire; seldom could as many of them be found in one place as to form a separate village. But, exclusive of those in the southern provinces above mentioned, they are dispersed throughout the governments of *Caucasus*, *Donkozaks*, and *Archangel;* in *Lapland*, and even in *Irkutsk*, and *Kamschatka.*

Excepting their principles of faith, the Duhobortsi, in their domestic and social life, may serve as examples to all other sects. In 1792, the Governor of Ekaterinoslav, *Kohovski*, in his reports to the general procurator, Vesemskoy, at that time represents the Duhobortsi as leading most exemplary lives; being sober and industrious, diligent in their occupations, and of good and gentle dispositions. The taxes, and other public obligations, they pay and perform punctually, and in this respect were always before their neighbour peasants; otherwise the agents of government in the villages were ever ready to catch an occasion to harass them. Laziness and drunkenness are vices not suffered among them; so that those who are infected with such sins, are excluded from their society.

The virtue which shines with greatest lustre among the Duhobortsi, is brotherly love. They have no particular private property, all things are common. After their settling at the Moloshnia Vodi, they were enabled to put this in practice without any hindrance; for they laid all their private property together, so that now they have one general purse, one general flock, and in their two villages two common magazines for corn, out of which every brother takes according to his wants.

They are hospitable to strangers, and are also praised for their compassion to such as are in distress.

Their children are in the strictest subjection to their parents, and, in general, young people among them pay the most profound respect to the aged.

They have no kind of punishments among them except expulsion from society; and this takes place only for such transgressions, as prove the person evidently to have lost the spirit of Christianity.

The manner of educating children among the Duhobortsi is simple, and peculiar to themselves. As soon as a child begins to speak, the parents teach him to get by heart, short prayers and psalms, and relate to him such passages out of sacred history as are calculated to engage his attention. In this manner they continue to instruct their children till they are of age, in the doctrines of the gospel. When the children have thus learned by heart several prayers and psalms, they go along with others to their meetings, repeat their prayers, and sing psalms with the rest.

In this way, the sentiments of the parents are, by little and little, formed in the minds of their children, and rooted into their young minds by the exemplary conduct of their parents. Hence it has been observed, that the children of the Duhobortsi are distinguished among all other children, like stalks of wheat among oats."

It is a circumstance worthy of notice, that notwithstanding the striking resemblance both in manners and principles, of the Duhobortsi of Russia, to the Quakers of England and America yet it is not known that there has ever been the least intercourse between the two sects.

An Instance of the Moral Efficacy of Unitarianism

Manchester, Dec. 28, 1818.

SIR—As the enemies of Unitarianism are by no means backward in noticing every circumstance which they think likely to bring discredit on its profession, I think it incumbent on its friends to bring to light every fact which shews its salutary influence in restoring the infidel and reforming the profligate. And, truly, without any reference to the conduct of our opponents, the circumstance which I am going to relate, and which I witnessed, will not fail to prove gratifying to every Unitarian, and indeed to every benevolent mind of every profession; for what is attachment to a profession in comparison with saving a soul from death?

Some time ago I became acquainted with a person in this town, whom I found to be an Unitarian Christian, and possessing much good sense and information. He had become a member of one of our Unitarian congregations before my acquaintance with him commenced, and had also acquired a good property by a successful attention to business. In the course of last year my friend fell into a disorder, of which he died towards the end of the year. During his sickness I visited him repeatedly, and during these visits, one of them in particular, he disclosed some circumstances of his life to me, which probably his modesty and reserve had restrained him from doing before.

He said that in his younger days his conduct had been immoral and very inconsiderate. He had been so unfortunate as to become acquainted with Paine's Age of Reason, by which, not only his belief of the Christian religion had been quite undermined, but also his sense of the obligations of duty had been weakened. "This book," he said, "not only overturned my religious opinions, if it can be properly said that I had any, but made me still more indifferent about my conduct. I thought that what I had been taught to believe was the Christian religion; and of the absurdity of this I had so thorough a conviction, that it was quite impossible for me ever to be convinced of its truth." In this state, he said, he had continued for some time, until by accident, which he regarded as a most merciful dispensation of Providence, he heard of the existence of an Unitarian Chapel in the town, and was induced, by means of an acquaintance (if I correctly remember) to attend there a few times. Here, he stated, he found religion freed from all those absurd and contradictory doctrines which give infidel principles all their weight and importance; and this simple and rational system was by degrees the means, under God, of bringing him back to the belief of Christianity, and to a sober and, he hoped, virtuous life. "If I had not become acquainted with unitarian Christianity," he added, "it is highly probable that I should now, in the near prospect of death, be without a spark of hope that I shall live again; but now I do believe in the resurrection of Christ, and that all those who believe in him shall be raised to happiness hereafter, if their lives here have been conformable to his precepts and example." This is the substance of my friend's conversation upon this subject, to every man the most important of all others—his religious views and prospects; and in a short time after it had taken place he finished his earthly career, supported with those hopes of a better life with which the gospel inspires every true believer.

Here, Mr. Editor, is an instance of one who ascribed both his Christian faith and reformed morals, solely to the operation and efficacy of Unitarian principles. This is the simple relation of a fact, from which it is easy for every man to draw the legitimate conclusion. Here instead of Unitarianism being, as is often pretend-

ed, the forerunner of deism or atheism, it is found to be an effectual remedy for *infidelity* and *immorality*. Here instead of Unitarianism being the half-way house to infidelity, it is the house of recovery from it. In this case (this person had been educated an orthodox churchman) Trinitarianism had been the road by which he had *gone* to infidelity, and Unitarianism that by which he *returned* from it.

From the (London) Morning Chronicle.

UNIFORM CHURCH OF ENGLAND LITURGY,

GRAND METROPOLITAN TEMPLE FOR CHRISTIAN AND APOSTOLIC WORSHIP.

"My mind was wholly unbiassed; I had no predilection for, no prejudice against, the Church of England; but a sincere regard for the Church of Christ." BISHOP WATSON.

To my Fellow-Christians within the pale of the English Church.

For, that not a few such Churchmen, clerical as well as lay, as are above described by the illustrious Prelate, may yet be found among a host of men, who, generally speaking, with the inspired word of God ever and anon in their mouths, have always, still, alas! mere human note and comment at their hearts, Charity forbids me to doubt. With your leave, a word or two with you my brethren. The Church of England rests upon her articles. The Church of Christ rests on the writings of the Evangelists and Apostles. Well! the Church of Christ worshipped the God and Father of our Lord Jesus Christ, through him, or in his name; the Church of England worships a Trinity in Unity. Now, without going into the question, why the two churches apparently so widely differ on the fundamental point of worship; may I not presume to ask, why they should not as palpably agree, or be even identified? Why, in their creed alike, so upon the face unlike, in the form and language of their religious service? The necessity of such an improvement, upon the original christian nomenclature, will scarcely be pleaded by any of us, who admit,—and who of us does not admit, that the Church—the church I mean, not of England, but of Christ, did well enough without a phrase or term peculiar to that nomenclature? The expediency of the innovation can be the only question. It will be said, probabably, that the Church of Rome adopted it before us; and that to revert per saltum, "not almost, only, but altogether," to the very mode and phraseology of the apostolic age, would be to run quite wild as Protestants. Now not to dispute the policy of such a plea, does not its spirit however savour somewhat more of worldly wisdom, than of that "wisdom which is from above?" Glory, as we justly might, in the name of Protestant, what yet in good truth is Protestantism to any bona fide Protestant Christian, but in as far as Protestantism can be proved to be Apostolical Christianity? Is it really of such mighty moment to any Protestant, i. e. bible only, disciple at Jesus' feet, from what other form of prayer his own way deviate, or even how widely it may deviate, so it may be found in strict as exculsive unison with the precepts of Christ, and the practice of his Apostles? If to attain the sobermindedness of Christians, we should haply even run wild as Protestants, shall we so unpardonably disgrace ourselves as members of a "pure and Apostolical" Church of England?—But how shall we maintain our faith, it may possibly be asked, without maintaining a corresponding worship?—An Apostolical Liturgy, in other words, would be fatal to an Apostolical creed. An odd conclusion this surely! Nay, can we record it without smiling in our sleeves? Do we mean seriously to aver that John and Paul believed as orthodox, but prayed as heretics?—O, but our religious service, it will be urged, would become at once Unitarian by the change! Aye, here's the rub, I verily believe at last. And yet again may I not fairly ask in reply, why all this anxiety rather about names than things? What matters it to a true son of the church, what else his devotion may be, so it be indisputably Christian, Apostolically Christian? To deal however with the objection better than it deserves—What then? Was Apostolic worship indeed, Unitarian worship? Is almost the whole of our morning service a Unitarian service! Were prayer to God in the name of his Son as an all-prevailing and ever present co-suitor and intercessor for us at the throne of grace and mercy, Unitarian prayer? Were prayer to God by all his son had done and suffered, for our redemption, in the very words of our Liturgy, Unitarian prayer. Yet not one syllable or token of devotion such as this, need the most punctilious or consistent observation of the Apostolic canon exclude. But to probe the objection a little deeper still. When reciting the very words of our blessed Saviour, we, of course, kneel also in his name before our "Father who is in Heaven," are we praying as Unitarians? Was the Son of God conscious of being a mere man, when he all but interdicted his disciples, and that in the most express and peremptory terms, any future petition to himself as a work of supererogation, if not of impropriety on any other account, telling them that they had only at once to ask the Father in his name? Must St. Paul have been a believer in the simple humanity of the Saviour of the world, because, forsooth (indulged as he was at the period to which that Saviour's inhibition referred, with occasional personal intercourse with him in vision) with the exception of immediate prayer to Christ under such circumstances on the pressing occasion of a corporeal infirmity, we have no evidence of his having deviated from his own catholic rule of only "doing all" praying to and praising God in his all efficacious name? Are we verily to conclude, that because St. John, referring obviously to the season of prayer, recognizes in "Jesus Christ the righteous" only "an advocate," not a compeer with Him who forgiveth sin, a mercy seat at the footstool of the throne of pardon, on which our petitions are to be laid, in their way thither, that therefore St. John denied the divinity of his Master, or negatived his privity to the devout aspirations of his disciples? Must St. Paul be presumed to have been satisfied, indeed in his own mind, that the son of God was the son of Joseph, because he does not appear to have ever prostrated himself before him under the appellation of "God the Son;" or that the Holy Spirit was an attribute, because he does not appear to have worshipped any such Holy Spirit under the title of "God the Holy Ghost?" Must the Apostles, one and all, have been apostates from the true doctrine of the Unity or the Supreme Being, if it cannot be proved or made probable that they occasionally addressed their latria to a three-one God under the name of the Trinity, or some synonymous denomination? Such logic as this might swell the ranks of the Unitarians with some names that do not, in our opinion, belong to them; but it would apologize for our will worship at a cost which would leave us in possession of but a Cadmean victory over our antagonists. O, away then instantly and forever with this bugbear of Unitarianism. The worship of the church of Christ can never be a heterodox model for the worship of a "pure and Apostolical" Church of England.

And the worship of the one Church, "he that runs may read" as legibly and as infallibly in the writings of the Evangelists and Apostles as he can that of the other in her Liturgy and Articles. As Christian churchmen, can we doubt with which of the two churches, in case of discrepancy, the assimilation should begin or end? Then, as we would admire the one, let it be corrected, scrupulously corrected, by the other. Many, aye, very many, of us, I will venture to assert, join in heart with the projected Reformation. Are there none of us who will dare too to join in hand? O, my brethren, 'twere a noble example of Christian self-devotion to set Protestant Christendom, and would immortalize our nation and our age. An only sanctuary, in which the Apostles, were they to rise again, would not find a religious service strange to their ears, or not ample enough for their faith, rearing its colossal mass above every other in the metropolis of Great Britain, were a glorious national trophy to the revival of primitive christianity. How proud our triumph that its first stone was laid by members of the Church of England. As an unworthy individual of a religious establishment that has boasted such never-dying names as those of Paley, and Watson, and Law, and Shipley, and Clarke, and Hoadley, and Locke, and Newton, let me now proffer my poor mite of *one thousand pounds*, towards the erection of such a structure, pledging the association of my humble name, whenever it shall be justifiably called for, but subscribing myself at present.

A WOULD-BE MEMBER OF THE CHURCH OF CHRIST IN THE CHURCH OF ENGLAND.

P. S. It is a curious circumstance that these anomalies in our Liturgy deform only our ordinary public worship. Trinitarians as we profess ourselves, (for though disciples of Christ, we too, as well as our opponents, must have our nickname instead of our only proper and truly honourable appellation) in our domestic, we are almost unanimously content with the Apostolic mode and terms of address. It is only on the Sabbath that the Athanasian Vocabulary and arrangements are mixed up with the Christian. Do we then pray to God, or praise him as orthodox members of his Church on one day only in the week?

As we have this week inserted an article relative to the Church of England Liturgy, in which allusion is made to the ATHANASIAN CREED, and as there are probably some who have not often seen it, we have concluded to introduce it at full length. This creed is left out of the Book of Common Prayer used by the Episcopal Church in this country, thought it is still retained and used by the Church of England.

ATHANASIAN CREED.

"Whoever will be saved, before all things, it is necessary that he hold the Catholic faith.

Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic faith is this, That we worship one God in trinity, and trinity in unity.

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost. is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal;

And yet they are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible.

So, likewise, the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty;

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God;

And yet they are not three Gods, but one God.

So likewise, the Father is Lord, the Son Lord, and the Holy Ghost Lord;

And yet not three Lords, but one Lord.

For like as we are compelled by the christian verity, to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic religion to say there be three Gods, or three Lords.

The father is made of none, neither created nor begotten.

The Son is of the Father alone, not made nor created, but begotten.

The Holy Ghost is of the Father and of the Son; neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this trinity, none is afore or after other, none is greater or less than another;

But the whole three Persons are co-eternal together, and co-equal.

So that in all things, as is afore said, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ;

For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man:

God of the substance of the Father, begotten before the world; and Man of the substance of his mother, born in the world:

Perfect God, and perfect man, of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood.

Who although he be God and man, yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh, but by taking of the manhood into God;

One altogether; not by confusion of substance, but by unity of person.

For as the reasonable soul and flesh is one man, so God and man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good, shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully, he cannot be saved."

In addition to this creed, we insert some extracts from the Litany, that our readers may have before them some of the objectionable particulars to which the article above refers.

EXTRACTS FROM THE LITANY.

"O God, the Son, Redeemer of the world—have mercy upon us miserable sinners.

O God, the Holy Ghost, proceeding from the Father and the Son—have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God—have mercy upon us miserable sinners."

CHRISTIAN REGISTER.

FRIDAY EVENING, MARCH 8, 1822.

We have inserted this week an article from the London Morning Chronicle of Dec. 1. which will undoubtedly attract the attention of our readers. It is on the subject of a reformation of the Church of England Liturgy. The writer, who is a member of the Church of England, in a very forcible manner, though in a style rather singular, urges the propriety and importance of such an alteration of the Book of Common Prayer, particularly in those parts that relate to the Trinity, as shall make it strictly conformable to scriptural and apostolical modes of expression; and hence which shall restore to Unitarians the privilege of uniting without offence in the worship of the Church. As an aid and motive to this important improvement in the Liturgy, the writer offers *one thousand pounds*, and pledges himself to give his name whenever it shall be justifiably called for.

It must be highly gratifying to every lover of truth, to learn that there are those in the English Church, who not only perceive and feel, but are earnestly endeavouring to remedy the evils, which manifestly result from the unscriptural forms of expression used in the English Liturgy. It may, perhaps, by some be deemed impertinent in us to obtrude upon the public our thoughts on a subject with which we have seemingly so little concern. But so important a reformation as that proposed by the writer alluded to, cannot be a subject of *unconcern* to any reflecting and benevolent mind.—Whoever feels a becoming solicitude for the general progress of evangelical religion, cannot but look with the deepest interest to the example and influence of a portion of the christian community, which has rendered to christianity such illustrious services, and which has been, and continues to be honoured, with such illustrious names as the English Church. Her example in favour of a general reformation, in doctrines and worship, would set the seal at once to the overthrow and extinction of those monstrous errors and corruptions, which have so long disfigured and disgraced the reasonable and beneficent religion of our blessed Master.—Whether the efforts which the friends of reform are making will be followed by favourable results, it is in vain to conjecture; though we think that no candid mind can doubt that the proposed alterations are imperiously demanded both by truth, justice, and expediency. As it regards the duty of alteration, as resulting from our *reverence for truth*, we have nothing to offer. The writer of the communication to which we have referred, has done ample justice to this part of the subject. In relation to the *expediency* or *policy* of the proposed alterations, we think much might be offered, though we have not leisure, at present, if we were otherwise qualified, to do the subject justice. We can only bring it to notice.—In the first place, we say that the natural tendency of obliging men habitually to repeat and assent to so much that they do not and cannot believe, is, to destroy entirely their respect for religion itself, and its institutions; in the same manner as culprits are driven by all disproportioned and unreasonable severities of law, to a kind of desperate carelessness, and utter disregard even to the mild and reasonable requirements of government. A concern, therefore, for the *honour* and *influence* of religion, should lead us to expunge from our prayers and creeds whatever is not manifestly and indisputably of scriptural origin. But even setting aside all respect to the improved influence of religion itself, it certainly appears to us that *good policy*, if nothing else, would dictate an alteration of the Liturgy, as the most effectual means of strengthening and preserving the establishment. The plea, is, in our opinion, entirely futile, and unworthy a moment's notice—that "such an alteration would endanger the Church and the government."—Nothing, we contend, of a similar nature could be done that would so effectually build up and strengthen the Church interest, or so much increase the friends of government, as the proposed alteration of the Liturgy. It will not, we think, be denied that the great increase of sectarism in England, has been in a considerable degree owing to the unscriptural character of parts of the Episcopal creeds and prayers. Nor will it be denied that in very many instances, those whom these circumstances have driven away from the Church, have been among the most conscientious and pure-minded of her children, and have parted from their parent, only from an imperious though painful sense of duty. With what affection, then, and firmness of purpose, would such as these rally round an institution so venerable and beloved, whenever she manifests a disposition to receive them, on terms which do not require them to violate what they esteem their duty to God.

It is no trifling sacrifice which a conscientious young man, who has devoted himself to the service of the altar, is obliged to make, when he finds, by the new light which is continually beaming upon his mind, that he must forfeit either his integrity, or his prospects of usefulness and respectability in the Church; that he *cannot*, as an honest man, subscribe to the requirements of the Church. Through what painful struggles, between interest and duty, are not some of the purest and noblest minds thus called to pass! And what unwarrantable temptations do they not thus have before them either to prevaricate and belie their consciences, or on the other hand, to close their eyes against every ray of light, which the progress of society, and the daily improvements in theological knowledge are continually darting upon them!

Let it not be understood, however, by this, that we are impeaching the integrity of those who are now numbered in the ranks of the English Clergy. Though there are probably hypocrites in every church, yet we doubt not that the clergy of the Church of England are in general as worthy of our respect for their *sincerity*, as many of them are for their *talents and learning*. What we contend for is the expediency and duty of opening wide the doors of the church, that amiable-minded and conscientious young men may freely and safely pass in. What though many good and valuable men may pass even through its present narrow portal, yet "let not him that eateth, despise him that eateth not"—and let "no man put a stumbling-block, or an occasion to fall in his brother's way."

Remarks on this interesting subject, might, we think, be easily and profitably extended, but at present we have not time.

Considerable attention has been given of late, both in Europe and America, to the condition of the Jews. Efforts have been made to spread among them the *Christian* scriptures, and christian tracts, and in many places where a Jewish population prevails, there has been manifested a disposition to read and inquire, and to understand christianity. During the past year 3180 copies of the New Testament, have been circulated among them. 2000 copies of the Epistle to the Hebrews have been separately printed. 3780 copies of the German New Testament in the German Hebrew character have also been distributed. 70,000 cards, containing parts of the Acts of the Apostles in the Hebrew and German, have been circulated. Some thousand copies of the New Testament have been published in the Judæa-Polish language, and 250,000 tracts for the Jews have been printed in different languages.

Among the various associations for promoting the moral welfare of the Jews, the most conspicuous is the "*London Jewish Society.*" The annual income of this Society is 10,000 pounds sterling. Beside this, there are other smaller associations in different parts of Europe. There is also in this country, one in *Boston*, of which we intend hereafter to give a detailed account, and one in New-York, called "The American Society for Ameliorating the condition of the Jews." This Society was incorporated in March 1820. Its object is "to invite and receive from any part of the

world, such Jews as do already profess the christian religion, or are desirous to receive christian instruction to form them into a colony, and to furnish them with the ordinances and employment."

The late President of the Society, Hon. Elias Boudinot, bequeathed 4000 acres of land in Warren county, Penn. as the site of the colony,—or 1000 dollars to aid in securing other lands for the purpose, at the option of the Board of Directors. The Directors have not yet determined which to accept. Mr. George Conquest, an Englishman lately deceased, in the city of New-York, bequeathed 200 pounds sterling, (989 dollars) for the benefit of the Society. The exertions of this society have lately been excited by the arrival of Mr. Jadownisky, a Christian Jew from Germany. He was sent to this country by Count von der Recke, a young German nobleman, who is very earnestly and perseveringly engaged in plans for the benefit of the Jews. Count von der Recke has purchased a small domain on the Rhine, on which are buildings formerly occupied as a monastery, the whole (40 acres) surrounded by a wall. This place the Count has appropriated for the reception of Christian Jews, where they may become acquainted with agriculture and the arts, and prepare themselves for forming a colony of their countrymen in America. An asylum of this kind is considered highly important in that place, by the circumstance, that among the large Jewish population of that region, there are many who are disposed to embrace christianity, but who in so doing must expose themselves to certain want, since they will be immediately cast out from employment and shelter by their Jewish friends.

Count von der Recke is desirous of some temporary assistance, from the American Society, in bringing his establishment on the Rhine into a state suitable for the reception and instruction in manual arts, of those Jews who embrace Christianity, and resort thither for employment and instruction. He considers his establishment as only a kind of rallying point or temporary asylum and school for those who are disposed to emigrate and join the contemplated American Colony of Jews.

The New-York Society will not probably be able, at present, to afford the assistance that is desired towards perfecting the establishment on the Rhine. The Directors have made a long address to the public for the purpose of enlarging its funds, have taken Mr. Jadownisky under their protection, and have engaged to provide for his maintenance and education. Mr. J. was educated a Jew,—is a young man of promising talents, twenty-two years of age, and is now pursuing his studies preparatory to the work of the ministry.

SOCIETY FOR CIVILIZING THE INDIANS.

A society has just been formed at the city of Washington called "*The American Society for promoting the civilization and general improvement of the Indian tribes within the United States.*" The objects of the society are expressed in the following extracts from the constitution.

"The special objects of this society shall be, to secure for these tribes instruction in all branches of knowledge, suited to their capacities and condition; and for this purpose, to ascertain the character and strength of their moral and intellectual powers, and their disposition to receive instruction;—to examine into their origin, history, memorials, antiquities, traditions, governments, customs, manners, laws, languages, and religions; into their diseases, remedies and manner of applying them:—also, into the efforts that have been already made for meliorating their condition, and the results of those efforts, and where they have failed—the causes of failure;—to ascertain the number and names of the tribes, their places of residence, the extent, soil, and climate of their respective territories, the stations where education families may be most advantageously located, and to suggest what other means may be employed for their improvement.

"Other objects of the Society shall be,—to select suitable spots in the Indian country, for making experimental farms, in the immediate view of the Indians, on which to cultivate the different kinds of grasses, trees, plants, roots, and other garden vegatables, adapted to the various soils, and climates of the aforesaid country; to introduce the best breeds of domestic animals, and feathered fowls: And generally, to do all other things, which such a society can do, to accomplish its grand object, *the civilization of the Indians.*"

The manner in which the constitution is drawn up, and the lists of officers, patrons, and correspondents, gives the Society, at first view, a very splendid and imposing aspect. The late presidents of the United States are made patrons,—the Vice-President of the U. S. is made ex officio President of the Society,—the secretaries of state, treasury, war and navy, the judges of the Supreme Court of U. S. and the governors of the several states are ex officio, Vice Presidents. The Presidents and Professors of all Universities and Colleges are ex officio *Special Correspondents.* The members of both houses of Congress,—general officers of the army and navy,—Presidents and Professors of Colleges, and the clergy of all denominations throughout the United States are ex officio, members of the society. And any person may become a member, by transmitting the sum of five dollars to the recording secretary.

There is to be an annual meeting of the society on the Wednesday succeeding the day appointed for the opening of Congress.

The Treasurer of the society is Joseph Nourse Esq.—the Recording Secretary, Elias B. Caldwell Esq.—and he corresponding secretary is the Rev. Dr. Morse.

We sincerely wish well to all attempts for the improvement of the civil and moral condition of the Indians,—but we really cannot get rid of the impression, that the account given of this new society, is rather too pompous and showy, to promise any very solid and valuable results. Whether it will finally prove as it ought an instrument for improving the knowledge and habits of the natives,—or whether it will only afford to some lovers of the picturesque a fine opportunity of exploring our forests at the expence of others, and of qualifying them to gain a few pence by accounts of their travels,—s yet to be determined.

DOMESTIC SUMMARY.

The bill which we have formerly mentioned as before the Legislature, for the establishment of the city of Boston was passed by both Houses and approved by the Governor, and was to be carried into operation on the 8th of April, provided the town should, within twelve days of the time of its being approved by the Governor, vote to accept it as granted by the Legislature. Conformably to this requirement, the inhabitants of the town assembled at Fanueil Hall to give their votes whether they would or would not accept the charter.

The following was the result:

For accepting the act, - - - - -	2797
For rejecting it, - - - - -	1881
Majority in favor,	916

We intend hereafter to give, for the satisfaction of our subscribers in the country an outline of the leading features of the charter.

Among the acts passed by the legislature of Massachusetts was one for dividing the Commonwealth into districts for the choice of Counsellors and Senators.

The number of districts into which the Commonwealth is divided is thirteen. Each county constitutes a district except that Dukes county is united with Bristol. The apportionment of Senators is as follows. Suffolk, six—Essex, six—Middlesex, five—Worcester, five—Norfolk, three—Hampshire,two—Hampden,two—Franklin, two,—Berkshire, two—Bristol and Dukes' county, three—Plymouth, two—Barnstable, one—Nantucket, one.

An association has been formed in Salem and its vicinity, to facilitate the detection and apprehension of thieves.

Ashur Ware, Esq. Secretary of the State of Maine has been appointed Judge of the United States District Court for the District of Maine, in the place of Judge Parris, lately elected Governor of that state.

Mr. ALLEN has been reappointed Mayor, and Mr. NOAH Sheriff of New-York.

During the year 1821, more than 400 new school districts were organized, in the State of New-York, and 30,000 scholars added.

His Excellency Governor Wolcott, has appointed Friday, the 5th day of April next, to be observed as a day of Fasting in the State of Connecticut.

Dr. Rippey of Pennsylvania, was murdered lately in Alexandria, (Louisiana) by a Mr. Blanchard. A difficulty had arisen between them, on account of the sale of some land. Blanchard met Rippey in the street and charged him with falshood, upon which Rippey made at him with his walking stick, and Blanchard in return drew his dagger and with one stab killed him on the spot.

By the arrival of the Hornet sloop of war, Capt. Henley, from Cuba, it is stated that Havana was quite in a state of anarchy; that the people were divided into parties, and the Governor subservient to their whims; that piracy was openly countenanced, and that depredations on American commerce were spoken of with approbation. The officers of the Hornet were however treated with civility.

The papers from the South continue to furnish distressing accounts of the damage done by the late heavy rains.

A company of gentlemen in Norwich (Con.) are building a ship of 350 tons, with a view to commence the whaling business.

It is stated in the Baltimore Federal Republican that the *Macedonian*, under the command of Capt. Biddle, with four smaller vessels, the whole equipment comprehending about two hundred marines, are ordered, and will sail in about a month for the protection of our commerce in the West-Indies—and for the apprehension of Pirates.

Yesterday being the day appointed by government for the execution of Samuel Clisby and Gilbert Close, for highway robbery. They were taken from the prison about ten o'clock, and conveyed through the streets to the public ground on the neck, where the just sentence of the law was executed upon them. While it excites the most painful sensations to see the life of a human being taken away, it is a subject of high satisfaction, that we have a government that can and will protect its honest citizens from the outrage of the unprincipled and lawless.

BOSTON PUBLIC SCHOOLS.

A semi-annual Visitation of the Public Schools of this city, was made on Wednesday week, by the School Committee, accompanied by several of the clergy, citizens, and strangers. They were found in their usual fine order; and the exercises did honor to the Instructors and Pupils. The following were the returns made on the occasion, of the Pupils:

In North (Elliot) Schools - - - -	296
In West (Mayhew) do. - - - -	246
In Nassau-street (Franklin) do. - - -	226
In Mason-street (Adams) do. - - -	219
In Boylston (Fort Hill) do. - - - -	182
In Derne-street do. - - - - -	222
In the Latin School - - - - -	190
In the Classical do. - - - - -	91
In the School of Mutual Instruction -	127
In South Boston School - - - -	51
In African do. - - - - - -	60
Total,	1910

These numbers were actually present. The members belonging to the Schools make a much larger aggregate. It will be remembered, that only one of the four classes has been admitted into the Classical School. Another will enter in August. The high reputation of the Latin, and this school, continues undiminished. *Gazette.*

At the Town Meeting held on Wednesday last, for the purpose of ascertaining the opinion of the inhabitants with respect to the expediency of building Two Story Wooden Dwelling Houses, the question was taken by ballot, and determined as follows:

In favor of these Buildings - - - -	2837
Against them - - - - - -	575
Majority in favor - - -	2263

An association called "*The Vermont Juvenile Missionary Society,*" held its anniversary meeting at Woodstock, Oct. 10,1821. There are branches of this society in more than forty towns in Vermont. The sums of money received from the various towns, was at the annual meeting $649. The additions that had been made on the 23d Feb. raised the sum to $820.

In June, 1821. the discounts at the United States Bank and its branches amounted to $26,641,158,45.—Specie in the bank and its branches, $5,876,523,78.—Notes issued at the bank and its branches, $11,258,825,96.

Mr. Welsh, an enterprising merchant, of this city, has announced his intention to establish a Line of Packets between Philadelphia and Liverpool, to sail from this port the fifth of every month, beginning the fifth of April, and to sail the 25th of every month from Liverpool. It now rests with the merchants to determine whether they will or will not establish this important line. *Phil. Dem. Press.*

A letter from Kingston, Jam. of the 8th ult. says—"By letters received yesterday from London, of the 3d of Jan. I am informed that our ministers have made known their intentions as to the intercourse shortly to take place between America and the British West-Indies, whence sugar, rum, coffee, &c. are to be permitted in quantity to be exported; and there appears only one difficulty to be overcome, which is the countervailing duties they are anxious should be imposed by the authority of Parliament, in place of the Colonial Legislatures. This must be submitted to rather than forego the boon conceded, which is much more than was ever contemplated." *New-York pap.*

The schooner Nancy, from New-Haven for New-Orleans has been wrecked on her passage. A quantity of clothing, cash, &c. amounting to $2000 had been put on board of her, intended for the Indian Mission at Elliot.

St. Domingo.—Letters from various parts of this island indicate, that the Government administered by President Boyer, has been extended, without bloodshed, to all parts of this populous and fertile domain, extendtending in length 450 miles, and in breadth 160 miles. All the blacks have been emancipated; but, we learn that strong jealousies continue to exist between the coloured people and the blacks;—a great number of the latter having been disarmed by Boyer, and are only occasionally permitted to leave their farms. The black troops do garrison duty;—and Boyer's regular force exceeds 20,000 men. The administration of justice and the civil government, is very mild, though energetic; the taxes are light; and a very brisk trade is kept up with the British; and not an inconsiderable one with the French, under the colours of other nations. *Centinel.*

By an arrival at Charleston, advices have been received from London to Jan. 5th only one day later than before. It was rumoured that the declaration of war by Russia, against Turkey, was daily expected in London.

At a public examination held the 23d ult. the following gentlemen were admitted to the degree of Doctor of Medicine—John O. Green, A. M. of Malden; Henry Prentiss, A. M. of Medfield, Samuel Webber, A. M. of Cambridge; Simon Whitney, A. M. of Watertown.

LITERARY.

The life of Gen. Greene, by Judge Johnson, is about to be issued from the press in Charleston, (S. C.) in two volumes quarto. The author states that the original papers containing the private correspondence of the late Gen. Greene had been confided to him, and that these, in common with other documents, furnished from different public and private sources, rendered his materials for the work nearly as abundant as could be desired.

S. CONVERSE, of New Haven, proposes publishing by subscription, an edition of the Memoirs of Rev. David Brainard, to include his Journal, now for the first time incorporated with the rest of his Diary, in a regular chronological series.

The publication of a small theological newspaper, called the *Christian Secretary*, has lately been commenced in Hartford (Conn.) under the patronage of the Connecticut Baptist Missionary Society.

A religious newspaper has also been established at Pittsburg (Pennsylvania) called the Pittsburg Recorder.

ORDINATIONS.

At the east parish in Attleborough (Mass.) on the 27th ult. the Rev. John Ferguson was ordained to the Gospel Ministry, and installed as Pastor over the Second Congregational Church and Society in that place. Introductory prayer was offered by the Rev. Richard Briggs of Mansfield, Consecrating prayer by the Rev. Pitt Clark of Norton, Sermon by the Rev. Dr. Park of Providence, from Jude, verse 3, Charge by the Rev. John Wilder of the west parish in Attleborough, Right Hand of Fellowship by the Rev. Alvan Cobb of Taunton, Concluding prayer by the Rev. William Tyler of Weymouth.

The Rev. Lemuel P. Bates, was ordained Colleague with Rev. Rufus Wells over the church and society in Whately, on the 13th ult. Introductory prayer by the Rev. James Taylor of Sunderland, Sermon by the Rev. Dr. Moore, President of Amherst Institution, from 1 Cor. iv. 1, 2, Consecrating prayer by the Rev. Dr. Lyman, of Hatfield, Charge to the Pastor by Rev. John Emerson of Conway, Right Hand of Fellowship by the Rev. Mr. Sprague of West Springfield, Charge to the people by the Rev. Henry Lord of Williamsburg, and Concluding prayer by the Rev. Vinson Gould, of Southampton.

At Bethel, Me. Feb. 20 Rev. Charles Frost was ordained to the pastoral care of the Congregational church in that place. Sermon by Rev. Mr. Ellenwood, of Bath.

MARRIED,

In this town, by Rev. Mr. Eaton, Mr. George Fracker to Miss Lucy Ann Pitman, of Portsmouth N. H.—By Dr. Baldwin, Mr. Jotham H. Williams, to Miss Sarah Trask.—By the Rev. Mr. Dean, Mr. Adam Allen to Miss Abby Ann Edes, formerly of Newburyport.

In Salem, Mr. Thomas M'Chulock, to Miss Mary Barrett.—Capt. Benjamin K. Churchill, of Bristol R. I. to Mrs. Elizabeth Norris.

In Portsmouth N. H. Mr. Thomas S. English, to Mrs. Mary Ann S. Manning.

In Springfield by Rev. Mr. Peabody, Mr. William Austin to Miss Ann Williams.

In Andover, Mr. Oliver Barnett, of Wilton, N. H. to Miss Lucy K. Chandler of Andover.

In Baldwin Me. Rev. Charles Freeman, of Limerick, to Miss Nancy Pierce.

In Stoughton, Mr. Jonathan Leonard, jr. late of Canton, to Miss Eliza E. Hodges, of S.

In Charlestown, on Sunday evening last, Capt. David Oliver, of Malden, to Miss Mary-Ann Minor, of the former place.

In Hopkinton, Mr. Samuel D. Davenport, of the firm of Bates & Davenport of this town, to Miss Mary G. Bucklin, only daughter of Dr. Thomas B.

DIED,

In this town Mrs. Elizabeth Palmer, 37, wife of Mr. Ezra Palmer.—George W. Jepson, son of Mr. Samuel Jepson.—Mrs. Sarah Winship, 73.—Abigail Augusta, daughter of Mr. Cyrus Brett, aged 2.—Miss Nancy Turell, 18.—Mr. Henry F. Nichols printer, 36.—Miss Mary Allcutt, 24.—Mrs. Sally S. Porter, wife of Mr. David Porter, 31.—Miss Mary Jane Bass, daughter of Mr. George Bass.

In Charlestown, Capt. David Sawyer, 37.

In Medford, Thomas Hadley 64.

In Quincy Mrs. Mary Clarke, 88.

In Cohasset Mrs. Mary Lincoln, 62

In Concord, Richard B. aged 15, son of Mr. Ebenezer Thompson.

In Havana Feb. 6. Capt. Samuel Snow, of Barnstable.

In Harpswell Me. Mr. Peter Birthright aged CXVI.

In Portland Mr. Henry Jones, 44.

In Washington city, the Hon. William Pinkney, a senator in Congress from the state of Maryland.

In Dublin N. H. in Dec. Miss Roxana Willard, 21—Feb. 1, Annis 23—Feb. 3, Solon 17—and Feb. 10, Sally 19, children of Mr. E. Willard—all of the typhus fever.

In Gilmanton N. H. Mr. David Boynton, 74.

In Providence R. I. Mrs. Lydia Weeden, widow of the late Mr. Isaac Weeden of New-York in the 58th year of her age.

In Rehoboth Mr. Christmas Hunt, in the 100th year of his age.

In Ipswich Mr. Ebenezer Kimball, 38.

In Weymouth Mr. Edward Bates, 26.

In Burlington Vt. William D. Smith Esq.

ANOTHER NEW HYMN BOOK.

LATELY published, and for sale at 50 cents each, by the dozen, "A Selection of Hymns and Psalms, for social and private worship."

The following favourable notice, is from a review of this work in the Christian Disciple, Vol. iii. Art. ix.

"It favours no party views in religion, is free from all narrowness and extravagance, and the style of its poetry is chaste and dignified. The pieces are well selected, in suitable variety, from the best authors, and arranged with great judgment and care. They are in number but three hundred and thirty-two; and yet, it is believed, these will be found adequate to the wants of any assembly of Christian worshippers. They are divided into four parts: the first, containing those which are for the introduction of public worship; the second those of general prayer and praise; the third, such as are adapted to the particular subjects of discourses; and the fourth, those that are to be used on particular occasions: a few others are subjoined for the close of public worship. Under the third division, which, of course, embraces the greater part of them, a very exact order is observed; and a running title at the head of each page informs us how far each subject extends. Thus it requires no previous examination and study to be able to turn at once to a hymn of whatever kind is desired. No one will have to look in vain for an appropriate one, and an exceptionable one, we believe, is scarcely to be found in the book. The compiler, Mr. Dabney, has had his attention fixed for a great while on this design, which he has accomplished so well; and if the labour devoted to it shall prove to be of pecuniary profit to him, that the religious community will receive its own better profit we feel quite confident. His volume is so small and plain, and at the same time of the most perfect neatness, that it may perhaps find its way where the more expensive collection of New-York could not be introduced without difficulty."

The above work was printed by Messrs. Flagg & Gould, Andover, to whom all orders may be addressed.

March 8.

Mr. Worcester's Discourse.

JUST published by Cummings & Hilliard, a Discourse delivered before the Boston Society of the New Jerusalem, by THOMAS WORCESTER.

C. & H. have also for sale a few copies of "*The Tale of a Box,*"

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* DR. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

In the press, and will be published next week "Objections to Uuitarian Christianity considered."

New, Cheap, and Interesting Tracts.

JUST published, and for sale by CUMMINGS & HILLIARD, No. 1, Cornhill, and by other agents of the *Publishing Fund*, on a good paper, with a clear type and neatly covered—

JAMES TALBOT—an original tale—price 6 cents—ADVANTAGES and DISADVANTAGES of DRUNKENNESS—do. 3 do.—ELLENOR MORLAND, a tale, do. 8 do.—THOMAS DORMER, do. do. 3 do.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 8.

POETRY.

From the London Magazine.

STANZAS.

THE dew-drop is never so clear
As when morning's first rays see it glisten:
And music is never so dear,
As when to its last note we listen.

Though bright may be rapture's first mein—
And its parting adieu even sweeter;
The enjoyment existing between—
Is a vision—and vanishes fleeter.

We never know how we have lov'd,
Till what we most lov'd has departed;
For the strength of affection is prov'd
By the joyless, and desolate hearted.

Our pleasures are born but to die;
They are link'd to our hearts—but to sever:
And, like stars shooting down a dark sky—
Shine loveliest, when fading forever!

From the N. Y. Statesman.

The following stanzas were written by a lady a few days before her death.

I said to Sorrow's pelting storm
That beat against my breast,
Rage on!—thou may'st destroy this form,
And lay it low at rest:
But still the spirit, that now brooks
Thy tempest raging high,
Undaunted on its fury looks
With steadfast eye.

I said to Penury's meagre train,
Advance!—your threats I brave:
My last poor life-drop ye may drain,
And crush me to the grave:
Yet still the spirit that endures,
Shall mock your force the while,
And meet each cold, cold grasp of yours
With bitter smile.

I said to proud Neglect and Scorn,
Pass on!—I heed you not;
Though thus unfriended and forlorn,
By you I am forgot:
My spirit, which untam'd and free
No scoffs of your's annoy,
Draws from its own nobility
Its high-born joy.

I said to Friendship's menac'd blow,
Strike deep!—my heart shall bear;
Thou canst but add one bitter woe
To those already there:
Yet still the spirit that sustains
This last, severe distress,
Shall smile upon its keenest pains,
And scorn redress.

I said to Death's uplifted dart,
Aim sure!—Oh why delay;
Thou wilt not find a fearful heart,
A weak, reluctant prey;
For still this spirit, firm and free,
Triumphant o'er dismay,
Bright in its own eternity,
Shall pass away.

From the Centinel.

The last Veteran of the Revolution.

BY CEDRIC HERMAN.

I saw a weary way-worn man—whose form
Was bent and bow'd with toil and crook'd with age;
Like an old oak he stood—on which the storm
Of many a year had bent its fiercest rage;—
Nor still unscath'd stood he—his pilgrimage
Was long—and slowly tottering on he came,
Alone and desolate! . . . The world's wide stage
Had nought of pleasure left for him, and fame
Told not his warlike deeds nor did his works proclaim.

Friendless was he—unpitied and unknown—
For all his race and kindred long were dead;—
And he was left forsaken and alone,
To beg a shelter for his houseless head!
Yes! he who in his country's cause had bled
And nerv'd his arm for right and Liberty—
He—now went houseless—all his joys were fled—
Poor, comfortless, despised—in misery—
Without one breast, for all his wretchedness to sigh.

He paused awhile—and with an unprais'd glance
He gazed intent on every form that pass'd,
The young—the middle aged—the old—that chance
Had hap'd to bring that way:—and each one cast
A cold unfriendly look at him—then fast
Retreating, left him standing lonely there.
This was too much!—he'd borne the wintry blast,
The midnight storm—without a sigh or tear—
But, O, such cold indifference he could not bear.

I saw the tear steal from his aged eye—
I saw him dash it hastily aside—
He bore his many sufferings manfully,
And scorn'd to murmur in his veteran pride.
The old man went his way—nor friend nor guide
Led him through regions all unknown.—His way
Was dark—his wants by none supplied—
Nor murmur'd he, tho' not one single ray
Broke the deep gloom through which he pass'd to brighter day.

I turn'd away in sorrow, "And is this,"
I cried "the hardy veteran's only meed?
Must he who pav'd the way to our own bliss,
Be thus condemn'd to penury and need?"
No! Heaven forbids! by mercy 'tis decreed
That some extended arm, tho' late should save
From misery, want, and wo—those men who freed
Their soil and country from perdition's wave,
Nor suffer them to sink forgotten to the grave.

MISCELLANY.

Of the great Social Law enjoining it on each to yield place to each.

In the crowded streets of a great city, where multitudes are passing in opposite directions, while some are crossing obliquely, and others at right angles, it is necessary for each to give way a little to those he meets; by which means they all have a free passage. Were the whole multitude to pass directly onward without any one's yielding an inch of ground to any body else, all would be obstructed more or less, and confusion would ensue. Or, if a churlish individual should take it into his head to march forward in a straight line, and in no case make way for man, woman nor child, nor even for a procession, he would be sure to jostle against some or other at almost every step; and would receive many an insult for his obstinacy and impudence.

And considerably so it is in our journey through life, and with respect to our general intercourse with mankind. "In the march of life no one's path lies so clear as not in some degree to cross another's; and if each is determined, with unyielding sturdiness, to keep his own line, it is impossible but he must both give and receive many a rude shock." In society, in neighbourhoods, and even among close friends, there will spring up rivalries and be sometimes a clashing of opinion, and if all are mutually obstinate there could be no bounds nor end to contention. Whereas by the exercise of mutual condescension, social harmony is preserved and the pleasure of society enjoyed.

The exercise of condescension is ranked among the precepts of the gospel, and is enjoined as a duty upon christians, who are expressly told from divine authority, *to be patient towards all men—to be courteous.* Hence it follows, that the extremely obstinate man who will not yield an ace in matters of interest or opinion, but runs foul of every one that chances to cross his path, does really transgress the rules of the gospel, as well as those of decorum.

Here let me not be misunderstood. Condescension has its bounds, and those bounds are strongly marked. One should never yield opinions, much less principles, that are of great and serious importance. One should never sacrifice conscience to please friends, or for fear of foes. One should never "follow a multitude to do evil." One should never suffer himself to be conformed to the world in vicious practices and customs, or in fashions which, though innocent in themselves, are too expensive for him to follow. One should never yield any thing to *importunity*, which self-justice forbids him to yield at all. In these points the person who would go through the journey of life *well*, must be firm and inflexible. But in matters of indifference, or of no serious consequence, whether respecting opinion or interest, a yielding accommodating spirit, is not only desirable, but a moral and christian duty. And even in points which are not to be yielded, one should maintain firmness in such a manner, if possible, as to make it evident that he acts from principle rather than from obstinacy.

It would be easy to apply these observations to the various relations of social life, in all which the custom of well-ordered society imposes upon us a regard for the opinions and feelings of others; but more particularly are they applicable to those in the married state, for it is here that mutual obstinacy of temper meets with daily and hourly opportunities and occasions of collision. "Trifles light as air" are perpetually disputed between them, and with as much wrath and pertinacity as if they were articles of faith.

Courtesy of manners is the congruous drapery of a benevolent mind, and is both seemly and pleasing at all times and in every relation of life. Nor does it need any laborious study to attain it; a great part of the essence of courtesy, or of genuine politeness, is expressed in these three words, "*Never prefer yourself.*" This rule of social intercourse, which is of excellent use, is the more highly to be regarded, as it is drawn, not from the school of pagan philosophy, but from the pure fountain of the gospel. One of the parables of our blessed saviour begins thus,—"When thou art bidden of any man to a wedding, *sit not down in the highest room.*" That is, in modern phrase, *prefer not thyself.*

They who carefully abstain from giving to themselves any undue or even *questionable* preferences, will seldom meet with incivilities from others. *Brief Rem.*

TRUE HEROISM.

It has been often remarked, that the erroneous opinions respecting War which are imbibed in youth and prevail through life, arise from a false estimate of human character. Those writers, who strive to counteract these impressions, benefit the cause of humanity, and assist in preparing the way for the universal kingdom of Messiah. *Herald of Peace.*

You have read, my Edmund, the stories of Achilles, and Alexander, and Charles of Sweden; and have, I doubt not, admired the high courage which seemed to set them above all sensations of fear, and rendered them capable of the most extraordinary actions. The world calls these men *heroes;* but before we give them that noble appellation, let us consider what were the motives which animated them to act and suffer as they did.

The first was a ferocious savage, governed by the passions of anger and revenge, in gratifying which he disregarded all impulses of duty and humanity. The second was intoxicated with the love of glory, swollen with absurd pride—and enslaved by dissolute pleasures; and in pursuit of these objects he reckoned the blood of millions as of no account. The third was unfeeling, obstinate, and tyrannical, and preferred ruining his country, and sacrificing all his faithful followers, to the humiliation of giving up any of his mad projects. *Self*, you see, was the spring of all their conduct; and a selfish man can never be a hero. I will give you two examples of genuine heroism, one shown in *acting*, the other in *suffering;* and those shall be *true stories*, which is perhaps more than can be said of half that is recorded of Achilles and Alexander.

You have probably heard something of Mr. Howard, the reformer of prisons, to whom a monument is erected in St. Paul's cathedral. His whole life almost was heroism; for he confronted all sorts of dangers, with the sole view of relieving the miseries of his fellow-creatures. When he began to examine the state of the prisons, scarcely any in this country were free from a very fatal and infectious distemper called the gaol fever. Wherever he heard of it, he made a point of seeing the poor sufferers, and often went down into their dungeons, when the keepers themselves would not accompany him. He travelled several times over almost the whole of Europe, and even into Asia, in order to gain knowledge of the state of prisons and hospitals, and point out means for lessening the calamities that prevail in them. He even went into countries where the plague was, that he might learn the best methods of treating that terrible contagious disease; and he voluntarily exposed himself to perform a strict quarantine, as one suspected of having the infection of the plague, only that he might be thoroughly acquainted with the methods used for prevention. He at length died of a fever, caught in attending on the sick, on the borders of Crim Tartary, honoured and admired by all Europe, after having greatly contributed to enlighten his own and many other countries, with respect to some of the important objects of humanity. Such was *Howard the Good;* as great a hero in preserving mankind, as some of the false heroes above mentioned were in destroying them.

My second hero is a much humbler, but not less genuine one.

There was a journeyman Bricklayer in this town, an able workman, but a very drunken idle fellow, who spent at the ale-house almost all he earned, and left his wife and children to shift for themselves, as they could. This is, unfortunately, a common case; and of all the tyranny and cruelty exercised in this world, I believe that of bad husbands and fathers is the most frequent and worst.

The family might have starved, but for his eldest son, whom from a child, the father brought up to help him in his work; and who was so industrious and attentive, that being now at the age of thirteen or fourteen, he was able to earn pretty good wages, every farthing of which, that he could keep out of his father's hands, he brought to his mother. And when his brute of a father came home drunk, cursing and swearing, and in such an ill humour, that his mother, and the rest of the children durst not come near him, for fear of a beating, this good lad (Tom was his name) kept near him to pacify him, and get him quietly to bed. His mother, therefore, justly looked upon him as the support of the family, and loved him dearly.

It chanced that one day, Tom, in climbing up a high ladder with a load of mortar upon his head, missed his hold, and fell down to the bottom, on a heap of bricks and rubbish. The bye-standers ran up to him, and found him all bloody and with his thigh broken, and bent quite under him. They raised him up, and sprinkled water on his face to recover him from a swoon, in which he had fallen. As soon as he could speak, looking round, with a lamentable tone he cried, "O what will become of my poor mother!"

He was carried home. I was present when the surgeon set his thigh. His mother was hanging over him half distracted; "Don't cry, mother, (said he) I shall get well again in time." Not a word more, or a groan, escaped him while the operation lasted.

Tom was a ragged boy, that could not read or write—yet Tom has always stood on my list of heroes.

Dr. Franklin's Views of War.

We make daily great improvements in *natural*—there is one I wish to see in *moral* philosophy: the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human reason be sufficiently improved to see the advantage of this? When will men be convinced that even successful wars at length become misfortunes to those who unjustly commenced them, and who triumphed blindly in their success, not seeing all its consequences? Your great comfort and mine in this war, is, that we honestly and faithfully did every thing in our power to prevent it."—*Letter to Dr. Price, Feb.* 1780.

Agricultural.

ON THE USE OF PLASTER IN RAISING INDIAN CORN.

To the Committee of the Worcester Agricultural Society on Agricultural Experiments, &c.

GENTLEMEN—There is on my farm in Shrewsbury, a hill that has been used as a common pasture, probably from the first settlement of the town, as this farm was one of the earliest cultivated. For many years past it has produced little or no feed. The hill is so steep on every side as to prohibit the use of manure—and it being supposed bad husbandry to attempt to raise corn without it in abundance, the trial was never made until the present season, when one of the fourth generation in the family of the first owner, attempted it, with the aid only of Plaster.

Early in the month of September, 1820, I ploughed a piece sufficient for trial. In the spring following I harrowed it, again ploughed it, and a second time harrowed it. It is a deep and good coloured loam, and was left mellow and light. I furrowed and planted it on the 17th and 18th days of May, in the common way, the hills a large space asunder. After dropping the corn, I put on it two thirds of a table spoonful of plaster and covered it. At the first hoeing I gave it a small dressing of ashes. My neighbors expressed great astonishment at my undertaking, as they expected I should lose all my labour. This corn, however, appeared the best through the whole season of any I raised, and produced the most at harvest. The field measured, one acre, three quarters and twenty seven rods, and produced 90 1-2 bushels of corn of excellent quality. Had the season been usually good, it would doubtless have considerably exceeded 100 bushels. It was judged by many who viewed it that this field yielded as much to the acre as any in town, and that none has been raised with so little expense. The whole of the labour from the first ploughing to the time of harvest was performed by myself and two boys, the oldest but twelve years of age, being 12 1-2 days with the exception of a man three half days at the different times of hoeing. The hill contains ten or twelve acres of land, equally good with the part I planted. Since removing the crop, I have again ploughed it, and intend next season to plant it again, doubling the quantity of plaster and ashes.

Your obedient servant, ASA RICE, jr.

Shrewsbury, November 23, 1821.

WORCESTER ss. Nov. 23, 1821. Personally appeared Asa Rice, jr. and made oath, that the above statement is true. Before me, OLIVER FISKE, *J. P.*

NEW HYMN BOOK.

IN the press, and will shortly be published, a SECOND EDITION of "A Collection of PSALMS and HYMNS for Social and Private Worship."

It will be printed on STEREOTYPE plates, formed from an entirely new type of the size of the first edition. An INDEX of first lines will be added.

Societies will be supplied with the above work in 18mo. on paper of a fair quality, at 25 cents a copy in sheets, or at 40 cents, well bound in sheep and lettered; or in 12mo. at 37 1-2 cents in sheets, and 56 1-4 cents in sheep, lettered, &c.

Extract from the notice of this work in the Christian Disciple, No. 13.—"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced to the worship of our churches in this town and vicinity." After some remarks upon Belknap's Collection, the editors observe, "We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change: and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extracts from the Unitarian Miscellany, No. 8, *for August*, 1821.—"Few scenes of life, few states of mind or of character, can be imagined for which may not be found in this selection an appropriate hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties." "The great variety of sources from which he has drawn, affords sufficient testimony that he was not confined in his researches; and from the specimens we have had occasion particularly to examine, we have no doubts, that from all these sources he has been judicious and discriminating in his selections. In the collection are contained more than one hundred hymns, which have never before been published in any collection in this country." "On the whole, we consider the collection as possessing in a very high degree every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, Vol. III. Art. X.—"Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated." "It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

See also some remarks lately published in the Salem Gazette, under the head of "Sacred Poetry."

Address Messrs. CUMMINGS & HILLIARD, Boston, or E. BLISS and E. WHITE, New-York.

March 1.

Slave Trade.

OLIVER EVERETT, has for sale, No. 6, COURT-STREET,

A REPORT of the Case of the JEUNE EUGENIE, determined in the *Circuit Court of the United States*, for the First Circuit at Boston, December, 1821. With an Appendix. By WM. P. MASON, Reporter.

In the above case the ORIGIN of the Slave Trade and the PRESENT STATE of it, through the World—and the LAW applicable to it, whether MUNICIPAL, or NATIONAL, is fully discussed and considered.

New, Cheap, and Interesting Tracts.

JUST published, and for sale by CUMMINGS & HILLIARD, No. 1, Cornhill, and by other agents of the *Publishing Fund*, on a good paper, with a clear type and neatly covered—

JAMES TALBOT—an original tale—price 6 cents—ADVANTAGES and DISADVANTAGES of DRUNKENNESS—do. 3 do.—ELLENOR MORLAND, a tale, do. 8 do.—THOMAS DORMER, do. do. 3 do.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 5.

NORTON'S SERMON.

JUST published, and for sale at 47, Marlborough-Street, corner of Franklin-Street——*The duty of religious toleration, mutual sympathy, and fellowship, among Christians of different denominations*, exhibited in a SERMON, delivered at Weymouth, on a peculiarly interesting and important occasion, by JACOB NORTON, Pastor of the North Church and Society in said town.—Published by request.

"*Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.* Jesus Christ.

A man that is an heretic, after the second admonition, reject. Apostle Paul.

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